

THE COVENANT

Acknowledged by an
English Covenanter:

A N D

The manifested wants of the *Common Prayer*, or
Divine Service, formerly used, thought the fittest for
Publique Worship, by one,

Whose hearty desires are presented to all the
Lovers of Peace and Truth in these Nations:

A N D

Shall be the Prayers of a Wel-wisher to both, and a very much ob-
liged Servant to all the Promoters of this Just Cause,

E. M. Mason.

L O N D O N,

Printed for J O H N M A R R I O T, and are to be sold in *Fetter-lane*,
next doore to the Golden Faulcon. 1660.

1870

1871

1872

1873

1874

1875



*To the moderate Reader or others, whose
chance it may be to meet with these
few leaves following.*



Am perswaded that some men will be offended with me because I should appear upon Paper, and I desire to give them some of my weak reasons in way of satisfaction; as being an engaged *Covenanter*, who oftentimes have had some sad reflections upon my Spirit, for being so silent thorow fear, whether it did not make me, and divers others, accessory to the Death and Bloud of the late *King*; which thing I ever abhorred in my thoughts, he being *Gods Vicegerent*, and by him set over us, and by him alone to be judged; who by a poor ague or grief of his distressed heart could have silenced him, but left to try us *Covenanters*; and also having protested to God with the rest of the Nation, in a *solemne League and Covenant*, not to diminish his just Power and Greatness, much less his Life; and with it such a destruction both of Church and State, which I have lived to see to my great grief; and done by professing Christians, those that Covenanted also as we did, not with Man but with the dreadful God; and for private ends, I fear, and as now it doth plainly appear by the fruits this Self-interest hath brought forth, (for the good of the whole Nation these many years.)

Other-

Otherwhiles I have had thoughts of the words that our blessed Saviour said to his Apostles, that *A Sparrow falls not to the ground without the will of God*; and it was his will to bring these heavy afflictions upon the *Church, State and King*; As the sacred Scriptures in divers places shew, how the glorious Majesty and all-commanding power of Heaven and Earth hath done for the sins of divers Nations; all whose wayes and judgments are perfect Justice, and uncontroulable Truths.

And so likewise I had thoughts at other times, of the gracious goodness of our merciful Father, in ordering a way for the Redemption of lost man, by the death and precious blood-shedding of his righteous Son, that holy Oblation: But I observe that *Judas* had a hand in betraying his righteous Master, for self-ends or envy, but he perished with his ill-gotten monies, and not alone: For also in that relation I find divers persons of rank and quality, both Priests and learned people too, seeking divers wayes by their Emiffaries, how they might put him to death, and not without the consent of many of the *Commons* also, with whom they used such artifices, being Joynt-confederates, that the whole gang of them cry out, *His Blood be on us and on our children*; and it stuck so close to them, that the whole Nation felt the sad issues of their fearful Imprecations. The good God deliver us from the same Judgements; we having slain our King, and taken possession, and banished his Posterity, to please or share with a Party of self-interested men, in the ruines of Him, the Church, and the Nations Laws and goods, after a solemn *Covenant* made with hands lifted up to the most high God, and contrary to the consent of most of the whole Nations, who had no hand in his Death, nor means to prevent it, but by Weeping to see and

and hear what a few Armed men, and their Complices, would violently do, contrary to known Law or right, by a new-devised *High Court*, by them called *Justice*, set up by the tyrannizing Sword to destroy *King, Nobles* and *Law*, to satisfie their own bloud-thirsty designs.

I have had also divers debates in my mind, about some scruples that were often there, when I could not sleep, about the Covenant, and the Hanging of it up in our Churches, as if it were a thing seriously to be performed, or as a Testimony against us, being so solemnly taken in his holy Temple, once made to the God of all the earth, who is able in a moment of time to destroy us poor crawling worms; and so earnestly prest also upon the people by the Divines, and by them and us so little regarded, as if God were to be jested with and Mans Conscience would perpetually be injured, and yet be silent or wink at such high deceiving subtilties.

And chancing to read in the Turkish History, in the reign of *Amurath* the sixt King of the Turks, who seeing the great slaughter of his men, and all brought into extreme danger, and beholding the Picture of the *Crucifix* in the displayed Ensigns of the Christians, pluckt the writing out of his bosom, wherein the League of the Christians was comprized, and holding it up in his hands, with his eyes cast up to Heaven, said :

As the Covenant is in our Churches,

Behold, thou crucified Christ; This is the League thy Christians in thy name made with me, which they have without cause violated; now if thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy Name and me, and shew thy power upon thy perjured people, who in their deeds deny thee their God.

Shortly after thei Turks got the victory, and the poor Christians miserably put to the slaughter, and *Julian* one of

of the Cardinals, Author of the breach of the Christians Articles (though fled) found mortally wounded and near dead; who was sharply reprov'd by an eminent Christian, *Gregory Sansone*, but left to perish unpitied in a Desert; in which fatal Battle were slain such huge numbers of men, that the hills and mountains, rais'd with the bones of the slain in this Battle, to this day bear witness; as saith the same Author of the *Turkish History*.

Then, good Friends, what may we fear when the great God makes inquisition for Bloud and breach of Vows: both of the Clergy that had the charge of our souls, and should have given us true counsel, as well as of the poor Laity, who have been led as sheep to the slaughter, when the Alarums have sounded out of the Pulpits in the beginning of these Times, *Curse ye Meroz, curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord against the mighty*: and others violently reproching the Liturgie or Prayer-book of our Church, and all that owned it Malignants and Opposers of the Reformation.

Judges 5. 23.

Besides, I being called, though very unfit and more unserviceable for any publick duty, and voted down or turned away *February 9. 1659.* from the discharge of our duties and Conscience enjoyned by Oath, for the publick service of the City, (which that hasty Vote did not dissolve.) And I humbly conceiving it might be somewhat more than man that brought things so about, that such a poor *Mushrome*, as my unworthy self, should be at all thought on for such affairs, when divers of more knowing worth, degree and fitness were forgotten.

But thus being put into the traces, and my dull senses last by divers able mens disputes, about our *Nationall* and *City-priviledges*; and hearing Mr. *Barbone* a justing those members (in these words) now sitting to be the Parliament

liament of *England*, and the same men that acted there the last Summer, and were so by the City and Nation acknowledged, and the Taxes then leavyed by them, gathered by us, and why not now being the same Parliament of *England* now sitting, it was a wonder to him, being last, as I said before, and this Gentlemans words, so touching my galled Conscience, began to winch, and being prest by its discharge, I like blind *Bayard* said:

My Lord Mayor, *The Gentleman that spake last concerning the Parliament of England, as he calls the Gentlemen now sitting, surely mistakes the sense of this Court; for truly, my Lord, I am perswaded there is never a Member here but honours the Parliament of England, and will lay their hands under their feet, and sacrifice their lives and estates to do them service, and we honour these that now are set at the Stern as men of worth and quality: But, my Lord, we cannot say by these Gentlemen, though by us once freely chosen, because they were dissolved by the late Kings death, as by Law hath been undeniably proved; but, my Lord, divers of these did desert their Trust that we reposed in them, and went to the Army, and brought in Oliver the great Oppressor to invade our Rights, and with his and their Adherents by force secluded most of our Trustees, and were themselves also dissolved so by him and his Complices, though they acted with and for him a long time; and now, my Lord, your Honour and all us well know, that the same force that pull'd down great Olivers Son, set up these that now sit by the Lord Lamberts assistance, and by his force were the third time dissolved, and now by the strength of an Army are again set in power to act as our Representatives, although not new elected or chosen by us, according to our Laws and English Birth-rights, as hath been thoroughly debated in this Court by divers worthy Citizens of able know-*

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ing judgments, that intended no hurt to these Gentlemen that now sit, but the right and good of all the Nation and themselves. My Lord, this that hath now been plainly said is truth, and Truth seek no corners, nor these Gentlemen a Parliament by us chosen.

The substance of these words was offered at the *Guild-hall* in the Council of the *Commons*, February 8. 1659. when the Army was new come to *London*.

The next Friday being the 10. of the same Moneth, the Gates of the City were broken down, and our Posts and Chains pluckt up, and divers of our Members sent Prisoners to the *Tower*; and our sorrowful hearts overwhelmed with grief, dreading the fearful issue following; yet trusting still in God, our alone *great Deliverer*, who comforting our drooping hearts by his gracious appearance in a merciful measure for us, on Saturday the 11. of the same Moneth, on which night was great joy expressed by many of the younger sort by Bonfires in every eminent street; and I doubt not but the elder sort, both Laymen and Divines, sacrificed divers humble Prayers and hearty thanks to the most high God our whole deliverer, whose heavenly smiles did then graciously glimmer upon us his poor distressed creatures; whose holy Name be eternally praised by all that fear him; whose goodness we hope will now perfect our now new begun joy.

I have lived to see our *Moses* and *Aaron*, the defenders of our Faith and Church, with their friends and adherents suffer; and I may yet live to see the Troublers of our Peace and Church, with their *Corah*, *Dathan*, and all their *Abaramists*, overwhelmed, or as I desire, converted.

Then

Then let not our Faith fail us, but stand still and see, how our God will deliver us; and remember when his servants, the distressed Sons of *Jacob*, were at the brink of the Sea, and *Egypt's* Host fiercely pursuing, and *Israel's* fainting spirits sinking, and their doubtful thoughts breaking out into doleful expressions, *Because there were no graves in Egypt, hast thou brought us forth to die in this wilderness?* Therefore take courage, dear Brethren, of this City, and the bottomless sea of our distrusts may become walls to our fainting spirits, and our selves though going through these troubled seas in this night of our afflictions, we may yet stand upon the shore of safety, by the power of our God, and see these furious Conjurers and Pharaoh-like Task-masters floating upon the deep waters of Despair, helpless; for it is the same *Jehovah*, who saved *Israel*, that will deliver us; and be confident the Arke of his Truth, which we trust in, will tumble down the *Dagon* of their Injustice, let them set it up never so often; and let us believe with faithful *Abraham*, that *The Judge of all the earth will do right.* Exod. 14. 11.
Gen. 18. 25.

I have been also often grieved to hear and see such a dull and negligent garb of Publick Worship as is now used in divers Churches.

Over that reverential form of Publick Worship was that I had the happiness to see, before these times of Trouble and Confusion; which, if at all offensive to any, might by skilful Workmen have been handsomer mended, than by such self-conceited Bunglers thus ill-favour'dly patcht up, and pestered with Sectaries of all kind of colours, as if they intended to make it like my Lord *Husons* Fool: But the holy Scripture saith, *When the blind lead the blind, we must needs fall into the distressed ditch of our confused Fopperies.*

The good Lord give us grace to return and humbly beg mercy through the merits of our dear Saviour, whose offended Father we have most egregiously provoked to displeasure, before his fierce deserved wrath break in upon us, and seek our God in sincerity by humiliation and true imitation of the *Ninevites* unfeigned Fasts, and lay by our hypocritical vizards with which we have so long deceived the Nation and our selves, and walk no more by Sathans Dark-lanthorns, but revive the former pure lights that shewed us the right wayes to Unity in perfect forms of divine Worship, which teacheth us to pray for the Governors his goodness will be pleased to set over us, and for one another, that our Church and State may once again flourish in unity and concord, with due respect to tender Consciences that are not factious.

And then it were but equity, if rightly considered, in my weak apprehension, for to suffer us that would joyn together in the praising of the Almighty glory with our interlocutory voices, in acknowledging and humbly confessing our manifold sins before the great God of Heaven and earth, Angels and Men, in his publick fit-to-be-done Worship, and, because it best suits with our Consciences, and the rules of Righteousness in the holy Scripture, which saith, That *At what time soever a sinner doth repent him of his sins from the bottom of his heart, I will put away all his wickedness out of my remembrance, saith the Lord:* and likewise, *When two or three are gathered together in my Name, there will I be in the midst of them.*

And humbly may I say, and cannot otherwise think, but that when so many multitudes of People, at the known divine Worship of the immortal God in publick, but that there be divers that worship him in *Spirit* and *Truth*, and do not conceive it an Idol-worship, (as I have
heard

heard Mr. *Pernes* out of his Pulpit call the *Common Prayer-Book* an *Idol*) although they knew the words they were to praise God with before they met, rather than unpremeditated disgustings; remembering the rule of a wise man, *God is in Heaven and thou art on Earth*; and also well knowing that *The spirit is willing but the flesh is weak*.

Therefore the Confession used in our well-ordered Church, that all the Congregation might bear a part in the humble acknowledgment of their many faults, meekly kneeling upon their bended knees, with holy adorations to the Almighty glory, clapping their trembling hands upon their sorrow-smitten breasts, humbly begging pardon for our manifold transgressions of him who onely can grant us pardon, and hear our petitions; and most likely, when so many millions of sin-sick humbled souls shall be invoking Heaven with one consent in the same words, betwixt the hours of 9. and 12. upon his dayes and places appointed for his publick Worship in the three nations, over it is now in our Churches; when but one in a Congregation, and that what he pleaseth, and many times so low that few can hear or learn, the matter being changed so often, and many times so thin, that it slides away unheeded, and without an *Absolution* also of our sins, though never more need.

Nor can I be of Mr. *Pernes* opinion, who directed his Auditors to pray in their Families although their folks laughed at them, when so many well-formed prayers are extant for poor Penitents to follow, without ostentation, or vain Fantasies of their own giddy brain; as that Prayer or prayers taught us by the blessed lips of our dear Redeemer, wherein all things needful at once are begged in that holy Epitomie, which teacheth us how to pray,
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and to whom, and by him commanded, *When you pray, say Our Father which art in Heaven, &c.* and yet by divers not at all used, for what reason I never yet heard, nor can I think, unless they think it is too mean or too common for their high-gifted Fantasies, or would help the Enemy to obliterate it, that he might do us more evil. Pardon me, I pray, all you that neglect it, for it doth make the common people too too much slight it by such eminent examples.

Nor would I be herein mistaken, as not to like and allow of *voluntary prayers*, which ought to be often seriously practised before publickly used by devout souls, it being the onely remedy for the saddest complaints of any afflicting conscience, to make his timely addressees to his offended God, for the quieting of his sorrow-troubled soul; and was alwayes allowed in our Churches before and after Sermons, as I have often heard before these times; and now praise be to the highest Lord, by divers rarely gifted Divines, as the Angel of the Church of *St. Dunstons*, and many others, whose heavenly expressing language pours forth the dictates of the holy Spirit, filling their Auditors ears with such soul-ravishing meditations, as if the Cloven-working power had inflamed their zealous hearts with heavenly firing raptures. And it was well with us when such men steer'd the helm of publick Worship, that being alwayes most for Gods glory: Although private Worship ought to be in great esteem, as best pleasing to God, which our blessed Saviour doth direct; those secret Closet-confessions of a broken and contrite heart, with all the sorrow-shaking throws of a distressed soul, pouring forth his saddest griefs before the heavenly throne, that onely can help in time of greatest need; which our old enemy knows is likeliest to prevail with God, whose
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merciful goodness hath said, *Come unto me all ye that are heavy laden, and I will give you rest.*

But the subtile betrayer of our weak performances, is apt to suggest his old cunning sophistries into our soon-deluded souls, as he did our first Mother, These meditations in publick, amongst the gifted Brotherhood would make thee highly esteemed and accounted wise, in letting your inspired new-tinded Lights be seen before religious men; for the most *tear-melting Hypocrite*, that is best able to deceive himself and others, is the *Saint*, that liketh him best: (*Herod had the applause, that It was the voice of a God and not of a man.*) For he by no means would have us take counsel of our most endearing Saviour, nor follow his examples; who often withdrew himself apart to pray unto his all-guiding God, to hold an heavenly conference with his Almighty Father about the great work of our Redemption; and he hath also directed us *To enter into our Closets to pray in secret to our heavenly Father*, where we should unburthen our sin-guilty souls with the groans of his heavenly Spirit, no where else so sufficiently to unfold our troubled minds and the distresses of our dejected spirits, before a powerful forgiving God, who knows the secret thoughts of our deceitful hearts, before our tongues or brinish tears unfold our shameful griefs, not fit for others ears to hear. Nor can such grief-expressing mones be made by a truly Penitents throbbing breast in publick, but our old enemy will be distracting our thoughts with his subtile delusions, which spoil the meditation of the serious prayers that we poor weaklings can perform in the sight of others. The Lord preserve us from his trecheries, whose whole work is to deceive us.

Therefore a known form of publick Worship, that all may use, is surely requisite: For may we not observe by
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Acts 13. 22.

the vile things now done by divers, what want there hath been of the due observance of the great commands of the everliving God, delivered upon Mount *Sinai* by the voice of the powerful Master, when the Heaven-shaking thunders made the earth to tremble, and *Jacobs* whole posterity to quake to hear what indignations the wilful breakers of these Heaven-given Laws should be punished with; yet now for more than 12. years in divers Congregations not read to the people nor observed, as our duty binds us: whereby our transgressions (we may observe) are multiplied, our great Gods commands too much dishonoured, and by many falsely worshipped, his Name violently taken in vain by our too too many *Oaths* and breaches of *Covenants*, and *hypocritical Fasts*, breaking of *Sabbaths*, marching of armed men *all dayes* alike, *dishonouring our Magistrates* and *Parents*, *Murthering our King*, *Priests* and *Commons*, *odious Adulteries* used among us, and many *false Witnesses* for Sequestrations, and unneighbourly dealings too frequently used amongst us, and too *covetous* of all manner of our *Neighbours goods*.

But when those heavenly-breathed Petitions were poured out by all the Congregation to the Almighty glory, *Lord have mercy upon us, and encline our hearts to keep this Law*; and also, *Lord have mercy upon us, and write all these thy Laws in our hearts we beseech thee*; O what acclamations of joy those men breathed Petitions made against the walls of heaven, and entered into the holy ears of the Almighty; which by experience we may and ought to know, when his holy, glorious blessings preserved our Governours and Nation with tranquility and peace, both from domestick and foreign foes, for many score years together, when those forms of publick Worship were continued, wherein all had a share: But our old enemy
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(with his busie instruments, who were long ago about to slight this work) knew well, that as long as God was so worshipped by those constant forms of so well an instructing Church, his labours were to no end : But at last he found Feoffees indeed he could trust, who with their schismaticque hammers and destroying Pickaxes of Division would now up with Root and Branch, and take the *Bramble* for the *Vine*, whose government he well knew would sufficiently scratch both *Church* and *Commonwealth*, into the sad condition he long ago wished for, as our selves and the distressed poor stript Sons of the Church by woful experience can testifie.

But since the constant Prayers for all occasions of our well-ordered Church were put out of use, how hath all things looked like the *Antipodes*, as if a *Chaos* of confusion had insatuated all our Councils and actings, that nothing cometh to good : And since the Pale of our distressed *Sion* and *National Government* was broken down by our schismaticque Factions, *England*, *Scotland* and *Ireland* have all suffered a just deserved affliction, by the loss of uniformity in Prayer for Magistrates and people: And also those unhappy hands who set about this fatal work, in making way for the Church of *Rome* to unkennel her subtil Foxes to destroy ours, with the help of our *long tusked Bores* with their *basket-hilted* swords, who have rooted out and thrown down the *Vineyard*, and laid waste the inheritance of our *dear Mother*, and are like to destroy the rest of her tender plants, if God in mercy prevent it not. But Gods divine vengeance, whose Judgments have fallen upon divers of them, our eyes have seen, that are roled into their graves with reproch, and their names recorded in infamy for after-Ages to abhor, that nulled these heavenly petitions, *From Plague, Pestilence and*

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Famine,

Famine, from Battle and Murther, and from sudden death, Good Lord deliver us. From all sedition and privy conspiracy, from all false doctrine and hereſie, from hardneſs of heart and contempt of thy Word and Commandments, Good Lord deliver us: the which in all likelihood by our humble addreſſes, and with our hearty united prayers, and truly compunctions tears to his heavenly Maſteſty, might have moved our gracious God to have had compaſſion on us, and our King and all his people, which now lie languishing in woſul diſtreſſes, becauſe we have reſected thoſe uſual means, by which for many years his gracious goodneſs was pleaſed to deliver our Land and Governors from Plague, Famine, and inteſtine Wars, and from factious Schiſciomites.

What a decent ſight it was to ſee the people ſo reverently worſhipping the mighty Lord, when they warbled forth with joynt conſent, *O come let us ſing unto the Lord, let us heartily rejoyce in the ſtrength of our Salvation;* and thoſe eternal dues from all the Earth, in the *Landamus, We praiſe thee, O God, we acknowledge thee to be the Lord, &c.* that all the people, both young and old, rich and poor, are in duty bound reverently to worſhip the Father everlaſting, whoſe infinite Maſteſty gloriouſly commands all the whole world: And yet we poor Underlings, the ſinful Sons of Adam, muſt be tongue-tied, and may not bear a part in thoſe heavenly Hallelujahs to our moſt gracious preſerver and powerful Redeemer, becauſe a few of our tender-conſcienc'd brethren will not allow us that freedom to diſcharge our eternally obliged duties without offending them, who under the name of *Liberty of Conſcience* do manage all kind of miſchiets; witneſs the direful Petition Febr. 9. 1658.

M. Burboner.

When theſe decent Orders were uſed in our well-disciplined

ciplined Church, with what reverence did my eyes behold both old and young adore their holy Maker, and since this named *Reformation*, how unreverently do most demean themselves in his sacred Temples, the place of his divine worship, where children, boyes and unmannerly servants clap on their hats before their Masters, Magistrates, Ministers, Judges and all degrees of men, and yet forbear it at home, but presume to affront God with as much unhandfom worship as the Reformation is pleased to suffer to avoid Superstition. When I have observed in inferiour Courts, as at Sessions and elsewhere in cooler air before men, onely earthly Judges and upon wooden benches, highly revered, as if it were some great fault to be covered before them, who are but the Keepers of the laws of Men, when our ever-living God, who made the glorious heavens, with all the mighty vast movables, who keep their course for the observation of times and seasons, ever since the Creation, with the massy globe we trample upon, which he hath hung in the air by the power of his all-commanding word, with the proud waves of the great Deep, who keep their violent ebbings and flowings in their appointed channels, round the circumference of the earth with admiration and wonder: And yet this infinite incomprehensible all-powerful God, that giveth us all good things here, and eternal life hereafter, is so unhandfomly served by us his poor creatures, and may not be suffered without offence (forsooth) to tender Consciences to use our dear Mothers decent dressings in her humble ornaments to do her divine adorations to this glorious King, for fear of ushering in Superstition; as if rational men might not teach their children and servants such respective observations in holy worship (to our great God, before whom the Cherubims and glorious Angels

tremble when they come before him) as in civility we do to one another, and before our earthly Judges which die like men.

And why those decent postures of humbly kneeling when the Sacrament is received, and those known prayers fitted for that posture said, as *The body of our Lord Jesus Christ which was given for thee, &c.* and likewise those agonizing words, *The blood of our Lord Jesus Christ which was shed for thee, &c.* all those known prayers used by all the Communicants, to keep the evil one from hindring our serious meditations, and humble invocations upon our bended knees, whiles others were singing those *hallowed Hymns*, while the holy sacrificed Oblation was rememberingly performed by all the believing Communicants; over that that I have seen of late by divers, who are very observant to see how the deliverer prays and receives, whilst divers are at gaze to see what others do, more than seriously I fear to consider the *great work* we are about which brings *life or death*. Truly I like not the new way though performed by able men, but will have none but their select permitted, when they cannot see into the hearts of men more now, than the inspired Apostles could, who charged us *to examine our selves* upon great penalties. The people would indeed go up to *Jerusalem to worship*, after the accustomed manner, and *Jeroboam* would devise a new way to restrain their old way of Sacrificing, but it became a fault, I pray God it may be so to our Restrainers from the usual Sacraments.

Likewise, I have wondered why the Birth of our blessed Saviour should not be solemnized, (as formerly it was) by as wise and learned men as are now, to keep in memory a day for his birth; since God so miraculously, and of his own goodness, hath been pleased to discover how our
God

God was made man, and that holy born man made God to redeem us, and therefore in my weak judgment fit to be kept in perpetual memory to all generations of Christian men, until the Resurrection, when there will be no distinction of Gods: At last I did conceive it was the old enemy of mans happiness, that would obliterate the great Gods Birth-day, under some reforming pretence, that in time he might bring in Infidelism, and by degrees damp the light of the holy Scriptures, the great work he is now about; the Lord prevent him with the birth of our dear Saviour whom he would have forgotten: Then let him alone to bring several gods amongst us, as *Asheroth, Moloch, Mahomet*, or any of those heathenish Baboons; but God, who is alwayes good to his, is now raising up one instrument or other to keep the memory of his holy Childs birth on foot, as may be spoken to his glorious honour, and the immortal praise of that vertuous Lady *Parthenia Lowman*, who hath given to St. *Dunstons* west, and two or three adjacent parishes 100 l. apeece, the improvement whereof she hath ordered to be given to glad the hearts of the Poor upon the Birth-day of our blessed Lord, with a commemoration-Sermon also to continue his sacred memory to all succeeding generations.

What offence likewise to any did that soul-ravishing Emphasis and general applause of all the Congregation to the honor of our most endearing God, *Glory be to the Father, and to the Son, and to the holy Ghost, &c.* fit to be acknowledged and used by all the sincere Worshippers of God throughout the whole world. And this interlocutory Doxology holy *David* did allow, and sure his judgment was right, being by testimony of holy Writ, *A man after Gods own heart*, when he breaks forth into holy raptures in *Psal.* 67. *Let all the people praise thee; O God, let all the people praise thee;*

thee; and with this promised blessing, *ver. 6. Then shall the Earth bring forth her increase, and God, even our God, shall give us his blessing.* To speak the very truth, there are so many holy sentences, and heavenly ejaculations, and divine prayers for all occasions, that it makes my amazed soul to wonder and tremble, that we should neglect, nay with contempt slight and cast out, such a well-framed form of publick worship, that instructed the simple and unlearned to rightly worship God, by her constant rules of publick worship. But I have done: This is a work indeed for some Angelick Orator, to let us ignorant know the heavenly use might be made of such a mercy we once enjoyed, though now slighting that *Manna* so wisely provided for us.

Having thus cast in my two poor inconsiderable Mites, the one for the *Liberties* of my native Country, the other for my dear Mother the distressed Church of *England* in these troublesom times: I hope my friends will sparingly censure the weak smoakings of this smothering flax; and for my foes to this just cause and me, the good Lord forgive them and pardon me, in time of greatest need (if any trouble come) for thus discharging my Conscience as being a *Covenanter* and loving well-willer to the Church and State. Pardon me also, I pray you, *ye great learned lights of the Church*, for thus presuming to offer with my rough-hewing hands and unpollished Pen, in touching things so far above my feeble reach, (and with the greatest, accept of the will for the deed) you know the poor widow would cast into the Treasury *all that she had*; and it was the poor Shepherds, inconsiderable persons, I humbly conceive, that had the happiness to see that heavenly sight of the *blessed Quire of Angels*, when they proclaimed *Glory to God in the highest, on earth peace, good will towards men*; yea their poor ears

ears had the honor to hear that unexpressible soul-ravishing mirth, that that Hierarchy of Angels made at the birth of our dear mother's new-born Bridgroom : And we poor weaklings would heartily rejoyce to hear and see the Church again comforted ; therefore I hope you will excuse me, poor despicable worm, (and with humble reverence I le but remember you) A *Carpenter* was dry Nurse to the holy Son of the most high God ; and divers mean men have had a hand in repairing of Churches though they could not perfect them ; and I am confident the Church with her decencies and truths will again be in high esteem with moderate men, when these foggy mists of our mislead understandings are dispers'd, as God hath already begun to manifest his divine power after his own way, without one blow stricken by man as yet, and many of the opposers of Church and State *nonplus'd* or amazingly astonished and vanished ; and a great part of that prophesie uttered by the late King performed, and all the rest of it hastning by divine justice to be made known to all the world, as in the Kings Book of his Prophecies is foretold :

The wicked fly
when none
pursue.

Nor will he suffer those men long to prosper in their Babel, who build it with the bones, and cement it with the blood of their Kings. I am confident they will find avengers of my death amongst themselves ; the injuries I have sustained from them shall be first punished by them, who agreed in nothing so much as in opposing me. Their impatience to hear the loud cry of my blood, shall make them think no way better to expiate it than by shedding theirs, who with them most thirsted after mine ; who have cause to fear, that God will both further divide, and by mutual vengeance afterwards destroy. A great part of which Prophecie hath already been manifested to the observers of it, and the rest expected.

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ΣΙΑΙΚΗ,
page 179.

But

But let us the lovers of *Star* and her sacred truths, that have had the hateful names of *Malignants*, &c. cast upon us, move like sober men that truly fear God, and desire no revenge, but the love of our Brethren that have been too much misled by *Phanatick humors*, (for *love covereth a multitude of sins*.) whereof we are all guilty, and remember it is said 2 Sam. 24. *The anger of the Lord was moved against Israel; and he moved David to number Israel and Judah; and Israel was punished, but the holy-hearted King, when he saw the people in perplexity, cried out, Lo I have sinned, and I have done wickedly, but these sheep what have they done? let thine hand, I pray thee, be against me and my Father's house:* And how did our dear slain Sovereign, that meek Christian and tender-hearted King, imitate that holy forespoken-of King, when he said pag. 142. *After-times may see what the blindness of this Age will not, and God may at length shew my Subjects, that I chose rather to suffer for them than with them. Nay I might redeem my self to some shew of liberty if I would consent to enslave them; I had rather hazard the ruine of one King, than to confirm many Tyrants over them, from whom I pray God deliver them, what ever becomes of me.*

Here was his Christian Charity shewed indeed, whose blessed Soul, I confidently believe, is crowned in eternal bliss, and enjoys that full happiness there, that was but promised *To be made Glorious here*: But his *Martyrdom* will make his Name renowned to all generations to come, and his Murderers as infamous to all succeeding Ages.

